



إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

THE MUSLIM SUNRISE

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In This Issue:

Exalted Status of the Holy Prophet
As Khatamun Nabiyeen

The Ahmadiyya Martyrs

Muhammad—The New Hope

Why I Believe In Islam

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The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad, the expected world Reformer and the Promised Messiah. The Movement is an embodiment of true and real Islam. It seeks to unite mankind with its Creator and to establish peace throughout the world. The present Supreme Head of the Movement is Hazrat Mirza Tahir Ahmad. The International Center for the Ahmadiyya Movement is at Rabwah, Pakistan. The Ahmadiyya Movement is actively engaged in the propagation of Islam.

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The Muslim Sunrise is the official journal of the American Fazi Mosque. It features articles written by renowned scholars. The magazine is open for discussion on Islam as well as topics relating to other religions. It highlights the role of Islam in a changing environment. It provides a platform for public opinion on current problems confronting humanity and their solution. This within the context of understanding the basic purpose of life here and hereafter. Opinions expressed in this magazine may not necessarily be those of the American Fazi Mosque.

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***Hazrat Mirza Ghulam Ahmad, The Promised Messiah
Founder of the Ahmadiyya Movement in Islam (1835-1908)***

Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a small village in India which lacked all facilities for communication with the rest of the world. He received very little formal education but was richly endowed with knowledge by Almighty God. He wrote more than 80 books which are a treasurehouse of knowledge and divine light.

In March, 1889, Hazrat Ahmad laid the foundation of the Ahmadiyya Movement in Islam when he proclaimed to be the Promised Messiah, the expected Reformer of the age. This Movement was inaugurated to revive faith in God, to collect under one banner all the true lovers of peace and to inculcate among them the spirit of tolerance, good will, and true brotherhood.

Hazrat Ahmad passed away in 1908 and the Ahmadiyya Movement has since been guided by his successors chosen by an electoral college. The present Head of the Movement, elected in 1982, is Sahibzada Mirza Tahir Ahmad. The International Headquarters are located in Rabwah, Pakistan.

EXALTED STATUS OF THE HOLY PROPHET AS THE KHATAMUN NABIYEEN

Sahibzada M. M. Ahmad

*(This very timely subject was the topic of two speeches given at the Ahmadiyya Annual Conventions in the USA (June 1987) and England (July 1987) by Sahibzada M. M. Ahmad. The arguments given here will convince any fair minded person that the charge made by the anti-Ahmadiyya Ulema that Ahmadies do not believe in **Khatm-e-Nabuwat** is utterly baseless and full of mischief.)*

Ahmadies believe firmly, fervently, without any ambiguity or reservation and with all their heart and soul, that the Holy Prophet of Islam, Hazrat Muhammad Mustafa (peace and blessings of Allah be upon him) is **Khatamun Nabiyeen**. He was, and will ever remain, the greatest Prophet of all times—past, present and future—and his **Shariah** will remain unaltered and the guiding code and law till doomsday.

Those opposed to Ahmadiyyat have carried out a vigorous campaign of falsification that Ahmadies do not believe in **Khatam-i-Nabuwat** and, (نُصْرَاتُ) God forbid, are guilty of down-grading the exalted and supreme status of the Holy Prophet, peace and blessings of Allah be on him. This is a cruel, utterly and totally false accusation and can certainly be described and counted as the biggest-lie of the century—if not of all times.

They have made this false charge from all pulpits and have made it so repeatedly that a large section of Muslims, who have not cared to check this accusation by referring to the books of the Founder of the Community and other Ahmadiyya literature, have been tricked into believing it.

It is incumbent on every Muslim to look into the conflicting claims and decide who is right. This can best be done by recourse to our admittedly common heritage and the source of all guidance. In other words we should first of all examine:

1. Which claim is supported by the Holy Quran.
2. What is the verdict of the Hadith—a record of the sayings of and annunciations by the Holy Prophet.

3. What was the interpretation of the *Khatamun Nabiyeen* verse by known eminent scholars and religious divines over the past 14 centuries.
4. Which view is more logical and rational.

Before we proceed to examine which of the two claims is correct in the light of the four possible tests just described, we should clarify two points:

First, whether *Nabuwat*, i.e., prophethood is only of a single variety or whether there are different types/kinds of prophethood.

Secondly, we should then proceed to learn directly from the writings of the Promised Messiah, Hazrat Mirza Ghulam Ahmad, as to his faith and belief in *Khatme Nabuwat* and not through second hand or distorted versions.

The study of the Holy Quran, the Hadith and religious history shows that prophets are of 3 distinct types:

- (i) First, there are those prophets who are commissioned by God to introduce a new *Shariah*, a new code of law. These are the law bearing prophets. This type of Prophethood is known as (*تشریعی نبوت*) *Tashreey Nabuwat* or (*حقیقی نبوت*) *Haqiqi Nabuwat* and is the real hard core of prophethood. Obvious examples are Moses and of course the Holy Prophet of Islam, peace and blessings of Allah be upon him, who respectively brought *Torah* and the *Holy Quran*.
- (ii) Next to them are those prophets who are not law-bearers but only serve the previous *Shariah* of an earlier law-bearing Prophet. The obvious examples are Hazrat Da'ood (David), Jesus Christ and others who came in fulfillment of Mosaic law and code but were otherwise independent and did not derive their prophethood through a direct linkage with the preceding law-bearing prophet. As such prophets derive their prophethood without intervention, or linkage with any law-bearing prophet, this type of prophethood is described as (*مستقر*) *Mustaqil*, i.e., permanent or independent prophethood.
- (iii) The third and last category of prophets is one which is a mere reflection of an earlier law-bearing prophet. It is not independent but derives its divine origin through total submission and homage to a previous law-bearing prophet. The relationship of such a prophet with the law-bearing prophet is one of servant

and master. He has no independent existence of his own and such prophethood is termed as (*غلق نبرت*) *Zilli-Nabuwat*, because it merely reflects the prophethood of another as the moon reflects the light of the sun and has no independent or separate light of its own.

The Ahmadiyya belief on *Khatme Nabuwat* is that the first two types of prophethoods, namely *Haqiqi Nabuwat* which brings a new law and code with it and *Mustaqil Nabuwat*, i.e., a prophethood though not law-bearing, is nevertheless free of any other dependence and linkages, have both now ceased to exist after the advent of the Holy Prophet, Hazrat Muhammad, peace and blessings of Allah be on him. With his advent the only type of prophethood which remains is one which serves *Shariah-i-Muhammadi* — Muhammadi Law, as embodied in the Holy Quran, without an iota of change in it. It draws its inspiration and legitimacy from the Holy Prophet Muhammad, peace and blessings of Allah be on him, with whom it retains the relationship of Master and Servant and to whom it remains totally subservient.

Let us now go to the direct source of Ahmadiyya views on *Khatamun Nabiyeen* as annunciated by the Founder of the Ahmadiyya Community in his writings and in his own words.

Recalling his status as the Promised Messiah and the divinely bestowed title of prophethood, he says in his book, *Tajalliyat-i-Ilahiya*, (pages 24-25):

“This status and title has been bestowed on me only because I am a true follower and servant of the Holy Prophet, peace and blessings of Allah be on on him. If I had not been from his *Ummah* and if I had not been his follower, then even if my services and talents had been as massive and tall as all the mountains of this world, I would not have acquired or been bestowed the title and honor of direct communication with God. This is true because now all doors to prophethood are closed except the portal and prophethood of The Holy Prophet, peace and blessings of Allah be on him. After him there can be no independent prophet with a new law or code. Now the only type of prophethood which survives is that which is without any new *Shariah* other than that of Islam and which is bestowed on a true follower or servant of the Holy Prophet of Islam.”

Again in 1905 in the newspaper *Alhakam*, Hazrat Mirza

Ghulam Ahmad, the Founder of the Ahmadiyya Movement in Islam, vigorously asserts:

“The accusation levelled against me and my community that we do not believe The Holy Prophet, peace and blessings of Allah be on him, to be *Khatamun Nabiyeen* is a colossal lie. The force, the certainty, the passion and the solid conviction with which we believe him to be *Katamul Anbiya* is so strong and overwhelming and of such excellence that it is a million times stronger than the belief of our accusers.”

His books and writings are indeed ridden with homage and subservience to the Holy Prophet. Thus in his book *Humamat-ul-Bushra*, page 8, Hazrat Mirza Ghulam Ahmad calls God as his witness regarding his faith in *Khatme-Nabuwat*. Listen to how unequivocal and unambiguous is his statement on a *Solemn oath*.

“I swear by Allah the Mighty and the Glorious that I am a true believer (*مؤمن*) and a Muslim. I have full faith and belief in Allah the Almighty, His revealed Books, His prophets, His Angels and the life after death. I have full faith and truly believe that our Prophet Muhammad, peace and blessings of Allah be on him, is the greatest of all prophets and is *Khatamun Nabiyeen*.”

Again in his book *Azala-i-Auham*, the Promised Messiah states his belief and stand on *Khatme Nabawat* in the following words:

“The sum total and the essence of our belief is enshrined in

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

The strong faith which we uphold in this life and with which, by God's Grace, we shall leave this worldly abode is that our lord and Master, Muhammad Mustafa, peace and blessings of Allah be on him, is *Khatamun Nabiyeen* and *Khairul Mursaleen*. He is the best of all prophets. With his advent faith was perfected and reached its Zenith and is now the only route which directs man to attain closeness to our Creator.”

The same theme of his homage and subservience to the Holy Prophet, peace and blessings of God be on him, is repeated at innumerable places in the 80 odd books which the Promised Messiah wrote in defense and propagation of Islam. Listen to what he says in his book, *Kashti-i-Nooh*.

“From the point of view of faith and belief, all that God

expects from you is to believe that there is only One God and that the Holy Prophet, peace and blessings of Allah be upon him, is His Prophet and is *Khatamul-Anbia* and the greatest of all the prophets."

In his public address on October 23, 1891 he proclaimed:

"Any one who does not beleive in *Khatme Nabuwat* is without faith and outside the pale of Islam."

Again, he reasserts:

"All the doors to reach prophethood are closed except one of total obedience and through complete dedication to the Holy Prophet of Islam." (*Aik Ghalti Ka Azala*)

"Through God's grace and bounty alone, and not because of any merit of my own, I have been bestowed in full measure the status and glory bestowed on God's prophets, messengers and His loved ones. It would have been utterly impossible for me to attain it if I had not walked in humility and servitude in the footsteps of my lord and master, the crown and pride of all prophets and the best among them, namely, Hazrat Muhammad Mustafa, peace and blessings of God be on him. Whatever I am is because of him and out of total submission to him. I know it for sure that no human being can attain closeness to God and partake of His bounties without total submission to the Holy Prophet, peace and blessings of Allah be on him."

(*Haqiqat-ul-Wahee*, page 62.)

Again in the 1884 edition of *Baraheen-i-Ahmadiyya*, the Promised Messiah describes his own position in the following terms:

"I am among the humblest of servants of that glorious Prophet who is the crown and indeed the greatest of all the prophets."

The same relationship of master and servant between the Holy Prophet, peace and blessings of Allah be on him, and himself is described by Hazrat Mirza Sahib in many of his verses in three languages—Urdu, Arabic and Persian. A few examples are:

وہ پیرا ہمارا جس سے ہے نور سارا۔ نام اُس کا ہے محمد و برور امی ہے
اُس نور پر فدا ہوں اُس کا ہی میں ہوا ہوں۔ وہ ہے میں چیز کیا دلِ بریں نصیب ہی ہے

That one leader of mine who is the source of all light; his name is Hazrat Muhammad (may peace and blessings of Allah be upon him) and he alone is my beloved. I am beholden to that light and my soul and my everything belongs to him and are in his service. In brief he is everything and I am nothing. This indeed is the real position.

Again in another poem he says:

ہم نور کھتے ہیں مسلمان کا دیں ۔ دل سے ہیں ختم ختم المرسلین
شکر اور بدعت سے ہم بیزار ہیں ۔ خاک راہ احمد منتشر ہیں

“I have the same faith as all Muslims and I am a true and humble servant of *Khatam-ul-Mursaleen*. I shun *Shirk* (association of partners with Allah) and deviance from the right path. I am just a particle of dust in the footsteps of the Holy Prophet of Islam.”

In one of his Persian poems, in response to accusations that he was a *Kafir*—a non-believer in Islam, he told his accusers:

بعد از خدا بے عشق محمد محرم ۔ مگر کفر ایں بود بخدا سخت کافرم

“You call me non-believer but I am consumed and wholly absorbed first in the love of God and next to it in the love of the Holy Prophet (may peace and blessings of God be upon him). If these two all consuming loves make one a non-believer then by God I am the greatest of all non-believers.”

Hazrat Mirza Sahib displayed his deep and abiding love for his master, Hazrat Muhammad, peace and blessings of God be on him, throughout the voluminous literature which he produced. This is displayed as if it was an uncontrollable torrent which found expression whenever he held a pen in his hand. His unequalled homage to the Holy Prophet is given in one of his Persian poems:

عجب نور لیت در جان محمد ۔ عجب تعلیت در کان محمد
اگر خواہی دیکھ عاشقش پاش ۔ محمد بہت بر جان محمد
دریں راہ گر کشندم در لبوزند ۔ نتاہم زد بہ ایوان محمد
تو جان ما منور کردی از عشق ۔ فدایت جانم اے جان محمد

“In the person of the Holy Prophet Hazrat Muhammad (may peace and blessings of God be upon him) God has concentrated a unique divine light. It is like a mine overflowing with precious stones of unique excellence. O ye who refuse to

accept him, if you are in search of a reason to believe the truth of his claim then know that his personality itself is an embodiment of truth.

“By God if I am cut to pieces and every piece of my body is burnt and turned into ashes, even then I will not turn away from his bondage. So O ye soul of Muhammad, I gladly sacrifice my life for you. Indeed every part of me is lit up with thy burning love and affection.”

Again in an Arabic poem he addresses the Holy Prophet in the following terms:

اَنْظُرْ اِلَيَّ بِرَحْمَةٍ وَتَحَنُّنٍ يَا سَيِّدِي اَنَا اَحَقُّرُ الْعِثْمَانِ
يَا حَبِيبُ اِنَّكَ تَدَدْخَلْتَ مَحَبَّةً فِي مَهْجَتِي وَمَدَامِرِي وَجَنَانِي

“O my Master, turn to me with thy affection and blessings. I am the humblest of your servants.

O my beloved, thy love has taken full possession and control of my body, heart and soul.

O ye the garden of all my delights and happiness, I do not pass a moment of my life without your memory.

My soul is already yours alone and my body yearns to fly to you, how I wish I had the power and capacity to fly!!”

Again in one of his Persian poems, Hazrat Mirza Sahib pays his tribute and homage to the Holy Prophet in the following verses:

آں رسولے کش محمد ہست نام۔ دامن پاکش بدست مادم
ہست او خیر الرسل خیر الانام۔ ہر نورت را برد شد افتنام
ہمچنین عشقم برے مصطفیٰ۔ دل برد چون مریم کو کے مصطفیٰ

“That prophet whose name is Muhammed, His pure and faultless guidance alone I hold firmly in my hands.

“He is the best of all prophets and the best of all mankind. In his person all the attributes and blessings of prophethood have reached their perfection.

“My love for the Prophet is deep and abiding. O how I wish to fly like a bird towards him with all my heart and longings.”

The Promised Messiah in his book *Itmamul Hujjah* writes as

follows in his homage to the Holy Prophet:

“The blessed Prophet, the *Khatamul Anbiyaa*, the seal of the prophets, the pride and crown jewel of the prophets, is Hazrat Muhammad Mustafa, peace and blessings of Allah be on him. O My beloved Lord, shower on this exalted Prophet such blessings and glory as You have not showered on anyone since the creation of this world.”

There is no end to these quotations in which Hazrat Mirza Sahib pays homage to his master, describes himself as his servant and acknowledges fervently and passionately his belief in the Prophet as *Khatmul Mursaleen*. His entire literature, spread over some 80 books, is full of it and he repeatedly reverts back to his all-consuming love and homage to the Holy Prophet, peace and blessings of Allah be on him. I can quote all day and still be nowhere near the end of such quotations. But the few authentic quotations reproduced above should convince any fair-minded person—indeed even an unfair-minded person—that the Founder of the Ahmadiyya Community fully believed in the *Khatme Nabuwat* and the exalted, unequalled and unparalleled status of the Holy Prophet, peace and blessings of Allah be on him. Indeed in the initiation form for joining Ahmadiyyat, this belief—that the Holy Prophet is *Khatum-ul-Nabiyyan*—was made an important condition of (*شهادة*) initiation into Ahmadiyyat.

Let us see for a moment whether Hazrat Mirza Sahib's belief was confined to his writings only or was it acted upon in his personal life as well.

In this connection, I narrate the story of Pundit Lekhram who was an acknowledged leader of the Arya Samaaj, a sect among the Hindu Community in India. He had repeatedly written abusively against the Holy Prophet of Islam. Pundit Lekhram once saw Hazrat Mirza Sahib on the platform of Lahore Railway Station. He came towards Hazrat Mirza Sahib (who was performing ablution prior to offering prayers) and respectfully greeted him with Salam. Hazrat Mirza Sahib paid no attention. Lekhram, thinking that he had offered his greetings from one side and did not catch the eye of Hazrat Mirza Sahib, turned around and came face to face with him and repeated his Salam. Again there was no response. At that point Pundit Lekhram left with his greetings unanswered. When the Pundit was gone, one of the companions

with Hazrat Mirza Sahib said to him: "Huzoor†, Pundit Lekhram was here offering salutations to you." Hazrat Mirza Sahib replied, "He abuses my master and offers greeting to me—his servant." The story speaks volumes about Hazrat Mirza Sahib's love, respect and devotion for the Holy Prophet, peace and blessings of Allah be on him.

Similar to Pundit Lekhram in India, another person, Dr. Alexander Dowie, in America also indulged in vicious abusive campaigns against the Holy Prophet. Hazrat Mirza Sahib told them both to desist from such vilification as it was indecent and becoming intolerable for him. They did not stop, so he turned to His Creator in prayers and solicitations. His prayers were heard and he prophesied that both would die in ignominy within a stipulated period, through God's design, unless they repent. Both died in total ignominy as prophesied. While the whole Muslim world, including the so-called champions of Islam, slept in deep slumber and engaged in their worldly pursuits, the only heart which throbbed with agony because of the abuses hurled at the Holy Prophet (peace and blessings of Allah be on him) was that of Hazrat Mirza Sahib. He lay prostrate before his Lord seeking an escape from this anguish and did not rest till the abuses ceased with the destruction of the abusive enemies of the Holy Prophet, peace and blessings of Allah be on him.

Again, I cannot resist reproducing two quotations from Hazrat Mirza Sahib's writings describing his agony whenever any one attacked the Holy Prophet, peace and blessings of Allah be on him. In his book *Ayeena Kamalat-i-Islam* he says with great pathos:

"If these people (who abuse the Holy Prophet) had killed our children before our very eyes and cut to pieces our relatives and dear ones and had killed us all in ignominy and had taken possession of all that we owned, then I swear by God—and I repeat this oath—that all this would not have hurt and caused us more agony than the abuses which they hurl at our Holy Prophet, peace and blessings of Allah be on him."

Again in the last book which he finished writing 24 hours before his death, *Paigham-i-Sulh*, He says:

"I say it with truth and the whole truth that we can live in

† *Huzoor* is used as a title of respect for Hazrat Mirza Sahib.

peace with venomous snakes and the wolves of the jungle but cannot extend a hand of harmony and peace to those who make filthy attacks on our beloved Prophet Muhammad, peace and blessings of Allah be on him, who is dearer to us than our lives and the lives of our parents.”

If propagation of Islam is any indication of a people's faith and devotion to the religion brought by the Holy Prophet, peace and blessings of Allah be on him, then the record of Ahmadies is unequalled by any other sect in Islam. Ahmadies constitute a tiny minority of 10 million worldwide against a total population of over 800 million Muslims in the world. Yet Ahmadi propagation efforts have not been matched by all the other 70 odd sects of Islam put together despite their number and wealth. Ahmadi missionaries have been in the forefront of the fight waged against Islam by Christianity and have converted millions of infidels and Christians, who instead of abusing the Holy Prophet, peace be on him, now offer (سجدة) homage to him. The wave of conversions from Muslims to Christians in Africa, the Indian subcontinent and other parts of the world, has been turned completely. The reverse flow has begun with such an intensity that the force of it is acknowledged by the bitterest enemies of Ahmadiyyat among the other Muslim sects as well as by acknowledged scholars of Christianity.

Does this phenomenon not tell a story? The motivating force behind this tremendous effort, unequalled since the initial spread of Islam, is none other than the love and devotion to the Holy Prophet of Islam, peace and blessings of Allah be on him. It is a service of the great religion he brought to perfection, the religious process which started with Adam. The inspiration for all this effort, sustained and unrelenting for nearly 100 years, came from Hazrat Mirza Sahib whose divine advent as Messiah and Mehdi was foretold by the Holy Prophet of Islam and by Scriptures of other faiths.

Surely the extracts reproduced from the writings of Hazrat Mirza Sahib, the Promised Messiah, establish beyond any doubt his deep and abiding faith in *Khatme Nabuwat* and his unmatched love and devotion to the Holy Prophet of Islam. He repeatedly described his relationship to him as one of humble servant of a glorious master. His own action and practice in life and the inspired community he created are proof of our crystal clear devotion to the Holy Prophet,

peace and blessings of Allah be on him.

We now proceed to test the veracity of the two conflicting views and interpretations by recourse to the Holy Quran and Hadith which are the two universally acknowledged sources of knowledge and inspiration of the Islamic faith. Their verdict should be decisive.

The very first chapter of the Holy Quran, *Surah Fateha*, enjoins Muslims to offer the prayer

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ① صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ؕ

“O God guide us in the right path, the path of all those on whom Thou hast bestowed Thy blessings.” (1:5-7)

Who are these recipients? This is elaborated in *Surah Nisa*:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالطَّاهِرِينَ وَحَسَنَ أُولَٰئِكَ رَفِيقًا

“And whoso truly obeys God and this Messenger of His shall be among those on whom God has bestowed His blessings, namely the Prophets, the Truthful, the Martyrs and the Righteous.” (4:70).

The *Surah Fateha* is offered by every adult Muslim at least 30 times in every 24 hours. It enjoins the prayer, which is elaborated in *Surah Nisa*, to seek Allah’s blessings that He may raise prophets from among the faithful. If prophethood was not to be bestowed in the future, then repeated insistence to pray for such a blessing is futile and without purpose. If that was true, *Surah Fateha* need not have gone beyond the words *the right path* and need not have included the category of *those Thou bestowed Thy blessings* group if that blessed position was totally barred in the future.

The blessings and gift of prophethood is clearly mentioned in verse 70 of *Surah Nisa*, as mentioned above, which specifically relates to the Holy Prophet. In *Surah Hadeed* (57:20), however, the reward for the followers of other prophets makes no mention of a grant of prophethood and restricts the bounty and blessings to other categories, namely, the Truthful and the Martyrs. In other words, the followers of other prophets can look to Allah’s bounty in forms other than prophethood in consequence of their relationship to their prophets; whereas the linkage with the Holy Prophet of Islam, besides the 3 categories of the blessed group, specifically includes

prophets as well.

Again in *Surah A'araf*, Allah addressing humanity at large says:

يٰۤاَيُّهَا اٰدَمُ رَاٰ يٰۤاَيُّكُمْ رُسُلٌ مِّنْكُمْ يَقْضُوْنَ عَلَيْكُمْ اٰيٰتِيْ فَمِنْ اَقْبٰى
وَاَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ

“O children of Adam! if Messengers come to you from among yourselves, rehearsing My signs unto you (then do not reject them). Indeed you should fear God and do good deeds as then no fear or grief shall touch you.” (7:36)

This verse clerly keeps the prospect of advent of prophets in the *Ummah* of Muhammad wide open for those who follow the Holy Prophet and faithfully serve his faith in fulfillment of his mission.

Another verse in the Holy Quran, relating to the advent of the Messiah and Mehdi in the Holy Prophet's *Ummah*, reads:

هُوَ الَّذِيۓ بَعَثَ فِىۓ الْاُمَمِۃِ رُسُلًا فَهَنَّهُمْ بِمَا كَانُوْا عَلَيْهِمْ اٰتِیَةً وَزَيَّنَّهُمْ
وَعَلَّمَهُمْ الْكِتٰبَ وَالحِكْمَةَ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِیۓ ضَلٰلٍ مُّبِیۡنٍ
وَاٰخَرِیۡنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ وَهُوَ الْعَزِیۡزُ الْحَكِیۡمُ

“Allah has raised a Prophet in Arabia from amongst the unlettered people (the Arabs), who recites unto them His Signs, purifies them, teaches them the Book and Wisdom when prior to his advent they were clearly in manifest error.

“And He will raise him among others of them who have not yet joined them. He is the Mighty the Wise.” (62:3-4)

i.e., a community which has not yet come into existence but is sure to appear in future, will “join” the companions of the Holy Prophet, peace and blessings of Allah be on him.

One of the companions asked the Holy Prophet who this latter group was. At that the Holy Prophet laid his hand on the shoulder of a close companion, Hazrat Sulaiman, the Persian, and stated:

“If true faith had disappeared from the earth and had moved up to the (شَرٰیَا) Pleiades, even then a man from these (i.e., of Persian descent) will bring it back to earth.”

It is a historical fact that the Promised Messiah, the Founder of the Ahmadiyya Movement in Islam, was of Persian descent.

Let us now turn to and carefully ponder over the verse in the Holy Quran (33:41), which unfortunately has become a bone of

contention. This verse reads as follows:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ
وَخَاتَمُ النَّبِيِّينَ

“O ye people, Muhammad is not the father of any male from amongst you but is a Messenger of Allah and is *Khatamun Nabbiyeen*” (33:41).

Before we dip deeply into its meaning, let us see what was the occasion, the circumstances, and the background for the revelation of this verse.

It is an historical fact that the Holy Prophet, peace and blessings of Allah be on him, lost all his male children while still in Mecca. On this the non-believers in Mecca taunted the Holy Prophet that he was going to die without a male issue and that with his passing away his whole mission would disintegrate into nothing and there would be no one to assume responsibility of his people.

When the Holy Prophet's Meccan enemies taunted him in the above manner, he received the Quranic revelation:

إِنَّا أَنْعَمْنَا عَلَيْكَ الْكَوْثَرَ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ۖ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۖ

“Surely we have given thee abundance of good. So pray to thy Lord and offer sacrifice. Surely it is thy enemy who is without issue.” (108:2-4).

When the Holy Prophet migrated to Medina and under divine command (revealed in the beginning of chapter 33) elucidated the correct position on adoption of children in the context of Zaid bin Haris, his enemies repeated their taunt. They called him *Abtar*, i.e., one without a male child, including now the adopted one, thus implying that his movement will wither and die out for want of an heir. It was on the occasion of this repeated taunt that the *Khatamun Nabiyeen* verse in the same chapter (33:41) was received by him in the Quranic revelation.

The verse was designed to answer the taunt of the enemies. It challenged them that although Hazrat Muhammad, peace and blessings of Allah be on him, has no male issue, he is the Messenger of Allah and as such is the spiritual father of the whole of mankind. In fact he is greater than other prophets in that he is also *Khatamun Nabiyeen*, i.e., the seal of prophets, under whose wings and spiritual upbringing there will be people with the exalted status of

prophets and messengers. Therefore, how dare you call such a person issueless?

This verse of the Holy Quran in no way closes the door to prophethood. It is a great tragedy that the very verse which was intended to describe the exalted and unparalleled status of the Holy Prophet is being interpreted to slam all doors to prophethood. Prophets are Allah's chosen instruments to provide spiritual nourishment to humanity.

If you carefully ponder over this verse, the two key words in it are (لَكِنْ) *Laakin* and (خَاتَمَ) *Khatam*.

The word *Laakin* (like the word 'but' which is its English translation) is used when a statement preceding it is to be contrasted and an exception to it is to be stressed. If we accept the interpretation of the Non-Ahmadi Mullahs, the translation of the verse will be:

“Muhammad is not the father of any of your men but he is the last of prophets and that no prophet will come after him and he will firmly close all doors and avenues to such spiritual eminence.”

That would be a strange and meaningless reply to the taunt of non-believers that the Holy Prophet will die issueless. Such an interpretation will make the verse out of tune and of no relevance with the context. Indeed, instead of refuting the taunt of disbelievers that the Holy Prophet was issueless, it would only support and reinforce it.

The real answer to the taunt is only in the interpretation by Ahmadies, that disbelievers cannot call the Holy Prophet issueless as he is the Messenger of Allah and *Khatamun Nabiyeen*. *That is, he is the father of a large number of spiritual sons and the seal of prophets. Further, he is the spiritual father of all prophets and there can be no future prophet without his seal of approval.*

The other key word is Khatam which means the seal and connotes authenticity and approval. In other words, although Muhammed, peace and blessings of Allah be on him, is not the father of any men among you, but as the Messenger of Allah, he is the father of a large number of spiritual sons. In fact he is also *Khatamun Nabiyeen*, i.e., the seal of prophets, the father of prophets—who not only confirms prophethood of prophets before

him but without whose approval or insignia no one can attain prophethood in the future. The Holy Prophet's claim: "*I am the leader of the entire human race,*" and again his claim: "*If Moses and Jesus Christ were alive, they too would have been among my followers,*" also confirm the interpretation of the verse which I have explained above.

Having examined and analysed the Holy Quran's verdict on the *Khatamun Nabiyeen* verse, let us seek guidance from the Hadith which, after the Holy Quran, is the next important source of Islamic teachings.

Here we recall the Holy Prophet's famous words uttered by him on the demise of his son:

كَوَعَاثُ إِبْرَاهِيمَ كَانَ مِثْلِيًّا نَبِيًّا

"If Ibrahim had lived he would have been a prophet."

Now it is an historically established fact that Ibrahim died some 5 years after the *Khatamun Nabiyeen* verse was revealed to the Holy Prophet. Yet despite the prior existence of this verse, the Holy Prophet categorically and publicly stated that if his son Ibrahim had lived he would have been a prophet.

This unambiguous utterance of the Holy Prophet clearly rejects any interpretation that the *Khatamun Nabiyeen* verse closes the door of every type of prophethood after him. In fact, this Hadith envisages the appearance of prophets after him.

This is not only our view; indeed the same interpretation on this Hadith is placed by Hazrat Mulla Ali bin Muhammad Sultan Al Qari, an acknowledged divine of the Hanafi school. He says:

"If Ibrahim had lived and had become a prophet even then he would have remained a follower of the Holy Prophet. His prophethood would not have run counter to the Holy Prophet's title *Khatamun Nabiyeen*. This is so because *Khatamun Nabiyeen* simply implies that after the Holy Prophet there cannot be any prophet who brings a new Shariah and is not from his Ummah and his follower."

This is completely square with the definition and interpretation of *Khatamun Nabiyeen* by Ahmedies.

Let us look at another Hadith according to which the Holy Prophet was said to have proclaimed:

“Abu Bakr is the most exalted person in my *Ummah*, except the advent of a prophet in future.”

How crystal clear are both these authentic Hadiths in which the Holy Prophet, the recipient of direct revelation and guidance from the Almighty, proclaims the advent of prophets after his death.

There is still another Hadith in *Masnad Ahmad*, Volume 5, page 404, which is given below:

“O ye muslims the present prophethood priod amongst you will last as long as Allah wills. On its conclusion there will be a period of (*خلافت علی منہاج نبوت*) Khilafat on the design, pattern and succesion of *Nabuwat*, i.e., in continuation of the Prophet's mission. This Khilafat will be followed by a succession of kingship, which will be followed by dictatorial regimes of tyranny and oppression, which will be followed by non-democratic regimes. On its conclusion there will then begin a second spell of real Khilafat on the model and pattern of the initial Islamic period.”

This Hadith prophetically summarizes the entire history of Islam over the coming fourteen centuries. The concluding period was a reference to the advent of the Promised Messiah and the current period of his successors. This is further confirmed by the insertion in the compilation of Hadith known as *Mishkaat*. The insertion clarifies that the reference to the second period of Khilafat by the Holy Prophet was indeed a reference to the future advent of the Messiah and Mehdi.

There is another Hadith in which the Holy Prophet, peace and blessings of Allah be on him, himself clearly described that the Messiah which was to come later would be a prophet. This Hadith is as follows:

“Abu Huraira states that the Holy Prophet proclaimed that between him and the advent of the Messiah there will be no other prophet. The Messiah is bound to come and when he does, you should promptly recognize and offer allegiance to him. This Messiah to come will be of moderate height and will be fair of complexion. He will defend Islam against other faiths and will expose and destroy pigs (i.e., remove from humanity the impurities associated with this animal). He will cancel *Jazia*. (meaning that as the use of force and

wars between countries on the basis of religion will not be taking place in that era, there will be no occasion to levy Jazia.)

This Hadith, while naming the Messiah as a prophet, also implies that anyone claiming to be a prophet between the Holy Prophet and the Messiah will not be a true prophet; and the words in the Hadith (*انه نازل*) clearly show that the reference is not to Jesus Christ, a past prophet, but the one who has yet to come.

Again in the well known Hadith compilation, *The Muslim*, the Holy Prophet, peace and blessings of Allah be on him, named the future Messiah as prophet no less than 4 times in a single Hadith. This mode of repeatedly calling the future Messiah as a prophet was clearly designed to alert the *Ummah* not to be misled and to grasp this point with certainty.

Let us now take some of the Hadiths on which non-Ahmadies rely in support of their interpretation of the verse.

One of these is the Holy Prophet's saying "*Laa Nabiyya Ba'di*" that is, there is no prophet after me. However, the denial here is of a prophet with a new book and law, i.e., of law bearing prophet. That this is the correct interpretation of this Hadith is amply clarified and confirmed by *Ummal Momeeneen* Hazrat Ayesha—the closest and the most intelligent of the Holy Prophet's wives, who said:

قُولُوا إِنَّهُ خَاتَمُ الْأَنْبِيَاءِ وَلَا تَقُولُوا لَا نَبِيَّ بَعْدَهُ

"O ye people you should say that the Holy Prophet is *Khatamun Nabiyeen*, but do not say that there will be no prophet after him."

It is obvious that Hazrat Ayesha was anxious that the words in a Hadith, "*Laa Nabiyya Ba'di*" may not be interpreted to close the door of every type of prophethood.

This is further confirmed by the proclamation of Hazrat Imam Shirani, in the 10th Century Hijri:

"The Holy Prophet's statement that there will be no prophet after him only meant that there will be no law bearing prophet after him."

The other Hadith relied upon by non-Ahmadies in support of their interpretation is: "*Innee Aakhirul Anbiya*"—I am the last

Prophet. This also relates to prophets with new book and law. This is clear by another saying of the Holy Prophet:

إِنِّي أَخِرُ الْأَنْبِيَاءِ وَأَنْ مَسْجِدِي أَخِرُ الْمَسَاجِدِ

“I am the last of the Prophets and my mosque
is the last mosque.”

He obviously implied that there will be no prophet like him as there will be no mosque of glory and piety like his mosque. Future mosques will not be of the same glory and will be a mere reflection of his mosque. The possibility of misunderstanding and misinterpretation of the words (إِنْ أَخِرُ الْأَنْبِيَاءِ) was totally clarified by adding (مَسْجِدِي أَخِرُ الْمَسَاجِدِ) i.e., I am the last of the Prophets, in the same way and sense, as my mosque will be the last of the mosques.

We have seen how the Holy Quran and the Hadith — the two primary sources of Muslim faith and dogma — support the view that prophethood in service of the Holy Quran and the Holy Prophet is in no way in conflict with the status of Holy Prophet Muhammad as *Khatamun Nabiyeen*. Let us now see what views were expressed on this subject and how the *Khatamun Nabiyeen* verse was interpreted by acknowledged Muslim divines and Scholars over the past 14 centuries.

The well known Mujaddid Alfe Saani, Hazrat Shaikh Ahmad Farooqi Sarhindi, in his *Maktoobat* (Nos. 301 and 432 Vol.I) states:

“Following the advent of the *Khatmur-Rosul*, Hazrat Muhammad Mustafa, peace and blessings of Allah be on him, the attainment of prophethood by one of his followers, as a reflection and in service of the Holy Prophet, will in no way offend against or be in conflict with his status as *Khaatamur Rosul*. No doubts need be entertained in this regard.”

In the 6th century Hijra, Hazrat Mohayuddin Ibn Arabi, the world renowned Muslim scholar and commentator (who died in the year 638 Hijra) proclaimed in *Fatoohat-i-Makkiyya* (Vol.I, Page 545):

“We know this with certainty that in the Muslim *Ummah* there will be individuals whose status, according to Allah, will be of prophets but such prophethood will be without any new Law or *Shariah*.”

Again, in the same book (Vol. 2, pg. 3—Egyptian edition), Hazrat Ibn Arabi states:

“The prophethood which came to an end with the advent of the Holy Prophet was *Tashri’ee Nabuwat*, i.e., a prophethood with a new book and a new Law. There is no room for such prophethood after the Holy Quran. This is the correct meaning of the Hadith which contains the Holy Prophet’s saying that there is to be no prophet after him. The Hadith only conveys that after the Holy Prophet there can be no prophet who will replace his *Shariah* with another one. Henceforth whenever any prophet comes he will be subordinate to him and his *Shariah*.”

Again, the 6th Shiite Imam, Hazrat Jaffar Sadiq, in his book *Al-Saafi Sharah Osoolul Kaafi* (vol. III, Page 119) says:

“Allah raised prophets, messengers and Imams from the progeny of Hazrat Ibrahim, peace be on him. It is strange and unbelievable that while acknowledging these blessings among the progeny of Hazrat Ibrahim, peace be on him, people tend to deny this possibility in the case of the progeny and followers of Hazrat Muhammed.”

The well-known Sufi in the Islamic world, Hazrat Imam Abdul Wahab Shairani, who died in 1568, categorically states in his book *Al-Yawaqeeet-o-wal-Jawahir*, (Vol. III, Page 35):

“Remember that prophethood has not disappeared. Prophets can appear. The prophethood that has ceased to exist is only that which brings with it a new law.”

In other words, after Prophet Muhammad, peace and blessings of Allah be on him, there can be no law bearing prophet.

Another eminent divine who died in 986 Hijra, namely Hazrat Imam Muhmmad Tahir, says in his book *Durre Manthoor wa Takmela Majmaul Bihar* (page 85):

“Hazrat Ayesha’s statement, to call the Holy Prophet *Khatamun Nabiyeen* but not to say that there will be no prophet after him, was made keeping in view the advent of Hazrat Eisa (Jesus) (i.e., the Messiah’s coming). The Imam says that Hazrat Ayesha’s advice was in no way in conflict with the Hadith, *Laa Nabiyya Ba’ddee*, because by those

words the Holy Prophet only meant that there can be no law bearing prophet in future who will cancel his *Shariah* and Law. This Hadith does not debar the appearance of prophets who serve in fulfillment of Holy Prophet's mission without any change in his *Shariah*."

In a later period (12th Century Hijra), Hazrat Shah Waliullah Mohaddes Dehlavi, universally acknowledged as the *Mujaddid* (reformer) of the 12th century and very well known to the Muslims of the sub-continent of India, says:

"The end of prophethood with the Holy Prophet only means this that there can be no divine reformer (i.e., prophet) who will introduce a new *Shariah*.

Closer to our own period, there is the proclamation of the founder of *Madrasatul Uloom, Deoband*, Hazrat Maulvi Muhammed Qasim Naunotawi (who died in 1889). He says:

"The general public may conceive that *Khatamun Nabiyeen* means that the Holy Prophet was the last of the prophets but people of knowledge and understanding know it very well that being the first or last does not necessarily connote excellence. The words

وَلَكِنْ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ

are designed to convey the Holy Prophet's exalted and unequalled status and this alone is the correct interpretation. *Khatamiyyat-i-Muhammadi* is not in any way rejected or denied if a prophet appears after the Holy Prophet."

The above quotations from the writings of acknowledged divines and world renowned reformers are clear. From the earliest period of *Khilafat-i-Rashda*, including the most learned wife of the Holy Prophet, right up to the 19th century, they show that the Holy Prophet's title of *Khatamun Nabiyeen* in no way debars the appearance of prophets who bring no new Law (*Shariah*) and who are the servants and followers of the Holy Prophet and work for the fulfillment of his mission. This is exactly what the Ahmadies believe—no less and no more.

Having sought guidance from the Holy Quran and the Hadith on the subject and having analyzed the interpretation given by known and acknowledged divines and scholars over the past 14

centuries, let us now examine the two conflicting interpretations of the *Khatamun Nabiyeen* verse on the basis of rationality as well. In other words, if no guidance from the Holy Quran or the Hadith existed (which of course is not the case), which of the two interpretations seems more rational and more complimentary to the exalted status of the Holy Prophet of Islam, peace and blessings of Allah be on him?

It has been an established divine practice that whenever darkness engulfed the earth and people went astray from the right path; when man abdicated his responsibilities to God and his fellow human beings, then God sent his Messengers and prophets to guide them back to the right path. According to a Hadith, there have been 124,000 prophets (of whom only 315 were law bearing prophets) since the creation of this world. In view of the Quranic verse:

قُلْ لَنْ يَجِدَ اللَّهُ تَبْدِيلًا

“Thou will never find a change, a diviation in the way and practice of Allah” (35:44).

Why should it now be assumed that this *Sunnatullah* has been abandoned, particularly in this age which spiritually and morally is one of the darkest ever known. Read Hali, read Iqbal, read the news in the world press everyday, look around at the moral bankruptcy the world over and, in particular, the miserable and despicable plight of the Muslim World. Does it not cry for a divinely inspired reformer with direct communion and guidance from Allah? Even Maulana Madoodi asserts that the world situation demands a prophet; Let me quote from his writings (*Tarjuman-ul-Quran*, December 1942/January 1943 issue, Page 406):

“The majority of people look for a perfect man (مرد کامل)... in other words, they cry for a prophet, although orally they proclaim their faith in *Khatam-e-Nabuwat* (the end of prophethood). If anyone professes prophethood's continuance, they will do all to silence and destroy him. But in their heart of hearts they cry for a prophet and will settle for nothing less.”

The Promised Messiah in one of his poem says:

۔ وقتِ معاہدتِ مسیحائے کسی اور کا وقت ۔ میں ز آتا ترکوئی اور ہی آیا ہوتا ۔

“The present age cries for a messiah. If I had not appeared someone else would have.”

It is incumbent on those who deny the possibility of a prophet of any sort to substantiate their claim that there has been a departure from the divine practice. No one has. No one can.

Strangely enough, however, the non-Ahmadies do believe that in the 14th Century Hijra, Allah will send a messiah for the reformation of mankind and that this messiah will be Jesus Christ himself in his own physical person. In other words despite their interpretation of the *Khatamun Nabiyeen* verse, which closes all doors of prophethood, they acknowledged that a prophet of the chain of Moses will be commissioned to reform the *Ummah* of the Holy Prophet, peace and blessings of Allah be on him. What a compliment to the spiritual eminence of the Holy Prophet that his own teachings and spiritual training is incapable of producing a reformer and he is required to borrow the services of a prophet from another chain!!

On the other hand, Ahmadies in total consistency to their interpretation of the *Khatamun Nabiyeen* verse, believe that the Messiah, whose advent was foretold by the Holy Prophet Muhammad, peace and blessings of Allah be on him, will be a follower and servant of the Holy Prophet in the image and mould of Jesus Christ. This interpretation is consistent with the correct meaning of *Khatamun Nabiyeen*, it is in conformity with the prophecies of the Holy Prophet and is in keeping with his exalted and unparalleled status and glory.

We Ahmadies believe that the Holy Prophet as the Messenger of Allah and *Khatamun Nabiyeen* is not only the father of his spiritual progeny, but enjoys such spiritual supremacy that his true followers can attain the status of a non-law bearing prophet for the service of his mission. In other words, with Allah's grace and favor, the Holy Prophet, so to speak, is a prophet-maker—a position of glory and excellence not bestowed on any other prophet. How can such an interpretation be described as derogatory in any sense whatever, as cruelly alleged by our opponents?

This interpretation obviously, as indeed was intended by Allah, is of far greater excellence, eminence, and glory to the Holy Prophet, peace and blessings of Allah be on him, than the assertion

that he brings to a close all types of prophethood. This is so because prophethood is a symbol and embodiment of Allah's mercy and grace for the guidance of mankind.

Let me conclude with some prophetic words from the Promised Messiah in his book *Tazkirat-ul-Shahadatain*, written in 1903: Look how inspired, how majestic, how full of conviction and faith his words are on the ultimate triumph of his divine mission in attaining the total supremacy of Islam:

“O ye people, hearken to my call, and remember that this is a prophecy of Allah who created heaven and earth. He will spread this community of His in all countries and will cause it to triumph over all others through force of reason and rationality. The days are approaching fast, nay they are near at hand, when only this one religion (namely Islam) will be remembered and acknowledged with respect, honor and pride. Allah shall shower on this faith (i.e., Islam) and this community (i.e., the Ahmadiyya Community) His Choicest and rare blessings and anyone who harbors designs to destroy it shall be condemned by Allah to utter failure. The supremacy of this faith shall remain unchallenged till the time the world comes to an end.

If people mock at me now then their mockery is of no consequence and can cause no harm, for there has been no prophet who has not been mocked at. It was, therefore, inevitable that the Promised Messiah be also subjected to mockery, as Allah Almighty says:

يَحْذَرُ عَلَى الْعِبَادِ مَا يُؤْتُونَ رَسُولَ اللَّهِ كَأَنَّهُ يَسْتَهْزِؤُنَ

“Alas for my servants! There comes not any messenger to them but they mock at him...” (36:31).

“The Third Century from this day shall not pass until all those who look for the descent of Jesus from heaven, Christians or Muslims, will despair of it and will forsake the false beliefs now fondly cherished by them. Then there will be one religion (i.e. Islam) and one leader Hazrat Muahammad, peace and blessings of Allah be on him...

“I have been sent to sow a seed and I have sown it. It shall now grow and bear flowers and fruit in due season and there is none — none indeed — who can uproot it.”

THE AHMADIYYA MARTYRS

(Sheikh Mubarak Ahmad)

(This is the English version of a lecture delivered at the Annual Convention of the Ahmadiyya Movement in Islam, U.K., held at London on July 31-August 2, 1987. This is a tale of Ahmadi men and women who chose to suffer death rather than renounce their faith and religious principles. The history of Ahmadiyyat is soaked in blood and tears from its beginning and the narrative of its martyrs portrays a most poignant and sad episode for its readers. It may be more a mistake of ignorance than intent, but the fact is that a reign of terror against Ahmadies still continues unabated in many parts of Pakistan and the spilling of innocent blood has not yet ended. The ultimate test of a nation's greatness is in the way it treats its citizens, especially the weakest and most defenseless ones. There can be no moral guideline for ending human lives unless for prime lawful reasons recognized by international standards of human conduct. However, let us keep the flame burning lest the memory of our heroes becomes lost in the mist of time. For it is the story of such men and women as the world had never seen before except in the days of the Holy Prophet, peace and blessings of Allah be on him. In the process of converting the lecture to the form of a substantive article for The Muslim Sunrise, a few variances have been made in the text without in any way altering the essence of the original theme.)

It is a legend of a nation which has suffered untold religious persecutions at the hands of dissidents. At the outset it was mostly a battle of words only, but as time passed, the situation got hotter and eventually, with the epic martyrdom of Sayyad Abdul Latif in 1903, it crossed over the line of the uncommon to recurrent tragedies. Says the Holy Quran:

وَلَا تَقُولُوا الْبَنَ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

“Do not include among the dead those who are killed in the cause of Allah. Rather, they are alive but you perceive them not.” (2:155).

These verses give the true reference of a martyr. They are either executed, killed in battle or stoned to death by the enemies of God and His Apostles. These are the immortals—in this world and the

Hereafter.

In a parable, the Holy Prophet, peace and blessings of Allah be on him, has described the martyrs as the green birds of paradise which moved about freely in its precincts without let or hindrance. Their abode was, in fact, in the chandeliers, hanging below the divine Throne in the Heavens. Theirs are the distinguished souls whom God has identified as undead always. They continue to live forever for there is no ending to their good deeds.

Consider the case of Hussain, the grandson of the Holy Prophet, peace and blessings of Allah be on him. He was killed on the battlefield of Karbala by his opponents. Yazid thought that the death of Hussain had finally put the lid on the issue of Khilafat. But his martyrdom became a shining page in the history books of the world and a constant symbol of shame and ignominy for Yazid. Hussain is still alive in the hearts of millions of people. But Yazid is buried deep under the debris of countless curses during the last 1300 years.

It is a divine decree that whenever someone is killed in the cause of Allah, it is much more than a mere loss of life. It creates a massive upheaval in the minds of the people and for the Ahmadies a few less means many more and sometimes much more in prestige and numbers. It is a blessed Community which has in its fold men such as those who, with unprecedented steadfastness and loyalty for the faith, offered their lives without blinking an eye. Some of them were slaughtered while others were stoned to death in cold blood. There may be perhaps few similar instances in the history of nations where people laid down their lives with less regard for all that is held dear in this world—wives, children and property. The colorful narrative of Ahmadiyya martyrs possesses a splendor and glory of its own and sets an example of selflessness and courage for our younger generation as would be difficult, if not impossible to emulate elsewhere. Such instances are a living witness to the truth of Ahmadiyyat and would continue to provide this testimony till the end of time.

As stated earlier, the spilling of blood of innocent Ahmadies started in the lifetime of the Promised Messiah, peace be on him. The first victim was Maulvi Abdur Rahman of Afghanistan who was imprisoned for sometime and then killed by strangulation. The increasing clout of the orthodoxy in statecraft in Afghanistan

eventually culminated in stoning to death of Sahibzada Abdul Latif Sahib and about half a score of other Ahmadies in this unfortunate country. The killing of Ahmadies in Kabul started in 1901 and then continued intermittently till 1924. The rulers of this barren land had little patience with those who differed with them, not in fundamentals but in details only. Stoning to death of a person is a most heinous and evil mode of terminating a human life. Especially so when the victim was supposed to have infringed on the doctrinal uniformity of a nation of half savages as in Afghanistan.

It was not only in Afghanistan. The blood of Ahmadiyya martyrs has continued to flow in other parts of the world also during the last 86 years, with varying degrees of intensity. Even in countries like the United States of America and far-off Trinidad, the Ahmadies offered the ultimate sacrifice—life itself in the cause of Allah and His Apostle. The urge to die in the cause of Faith was not confined to any particular segment of the Community. The young and the old, men, women and children, doctors, teachers, and the missionaries, all vied with one another to make sacrifices as could only be found in the history books of world religions. A couplet from a poem on the subject by Hazrat Khalifatul Masih II aptly describes this urge among the Ahmadies:

“The fields of faith and righteousness would never flourish
until the blood of the martyrs seeps through them. Who
cares for life in the cause of Allah? Our enemies are thirsty
for our blood; let it flow freely to their jubilation.”

We do not vilify the cannibals for doing what they do normally. Our recourse is to Allah Who is our Helper and final Refuge.

There is nothing much left to be told here after everything about the Ahmadiyya martyrs has been told in our history books. But the repetition of such narratives is perhaps much more than mere repetition. There are certain landmarks in the chronicles of nations. The tale of the Ahmadiyya martyrs is unique in as much as the evil genius which prompted the killing of innocent Ahmadies in the beginning, is alive in Afghanistan or elsewhere even today, as it was in the early years of the 20th century. There is no hope or wish in our hearts to pay back in kind to our enemies. The terrible tortures suffered by the Ahmadiyya martyrs do not evoke even hatred or rancour against our dissidents. For

our motto is **“Love for all, hatred for none.”** This is not an empty or temporary slogan. It will remain with us even when the Ahmadiyya Community has escalated numerically beyond counting.

The story of Ahmadiyya martyrs contains many ingredients which revolve around two central themes:

- a. Patience and fortitude against heavy odds.
- b. Loyalty and steadfastness to faith till death.

We begin here in some detail the account of martyrdom of Sahibzada Abdul Latif of Afghanistan. His name tops the list of martyrs inasmuch as he was stoned to death in the most tragic circumstances during the life-time of the Holy Founder of the Ahmadiyya Movement. The Promised Messiah, peace be on him, has described in detail the events leading to the martyrdom of Sahibzada Sahib in his book *Tadhkeratush-Shahadatain*.

Sahibzada Sahib was imprisoned under direct order of Amir Habibullah Khan, the ruler of Afghanistan in 1903. An iron frame weighing as much as 65 Kgs was put around his neck, sufficient in length to reach to his waist. Not content with this brutality, the Amir ordered also that iron shackles weighing 8 Kgs should be put round his feet so as to cause him unbearable pain and anguish with the slightest movement of his body. Even when going to the toilet or standing for prayers, the Sahibzada Sahib was forced to carry 73 Kgs of solid iron on his body.

He spent 4 months in a Kabul prison but bore this inhuman ordeal with patience and fortitude, without a word of protest. Eventually, the Sahibzada Sahib was made to march through the streets of Kabul to the venue of execution—a distance of about four miles—with the iron frame hanging round his neck and the iron shackles round his feet. Perhaps enough was not enough yet. A thin steel chord was passed through both his nostrils and the executioners pulled this chord viciously at the slightest pause that the prisoner would make en route. A pit had already been dug wherein the Sahibzada Sahib was buried up to his waist to wait for the mob to begin the stoning. The Chief Mullah was already there along with thousands of spectators. The Amir was also present on the occasion and tried several times to persuade the Sahibzada Sahib to recant his faith. But he shook his head vigorously and told the Amir to desist from asking him to do the impossible. He

could never accept a bargain like this. He would rather gladly suffer death than denounce Ahmadiyyat. The Amir finally realized that the Sahibzada would never recant so he threw the first stone at the bidding of the Chief Mullah. Soon the body of this innocent martyr was covered under a hail of stones and thus an unheard of crime was perpetrated in the wretched land of Kabul. The Promised Messiah, peace be on him, wrote:

“The heinous execution of Sahibzada Abdul Latif is an event the mere mention of which is enough to choke one’s breath. This is an evil act rarely equalled anywhere else. But it has also served a blessed and useful purpose. The land of Kabul would certainly witness the fruits of this tragedy. This blood guilt will never remain unavenged. Previously, poor Abdur Rahman of my Jamaat was executed mercilessly. But God overlooked the crime. However, this time He will not contain His wrath and great events will follow this felony.”

Again he says:

“Woe to this Amir; for he was ignorant of what he had done. He doomed himself by killing an innocent person with extreme ruthlessness. O land of Kabul! bear witness that a vicious crime has been committed on thy surface. Thou art accursed in the sight of thy Lord for thou art the venue of a heinous crime.” (*Tadhkeratush-Shahadutain*)

The mode of Sahibzada Sahib’s martyrdom was so uncommon that the Promised Messiah, peace be on him, designated it as one of the greatest heavenly signs and wrote:

“This heavenly sign would serve as a guide-post and a strengthening of the faith for millions of people. This martyrdom will be a benchmark for seekers of truth, and this manner of dying will be a source of life for many. It is a type of extinction for which thousands of lives could be sacrificed.” (The Speeches)

The Promised Messiah also wrote a poem in Persian on this occasion. Some of the (translated) verses are:

“The House of the Beloved Lord is farthest away by millions of miles.

“There are desolate and thorny valleys in between, beset with innumerable devilments.

“But look at the audaciousness of this Asian Chieftain.

“That he crossed this awful wilderness by a single leap.”

The world at-large is fully aware that the unhappy land of Afghanistan has been afflicted with untold suffering and devastation since the martyrdom of Syed Abdul Latif. Even as his lifeless body lay under a heap of stones, a severe cholera epidemic struck the city of Kabul and thousands of people perished overnight, including some members of the wicked royal family.

As nations cannot be punished in the next world, they are, therefore, chastised here prior to the individual reckoning in the Hereafter. Afghanistan has become an international pariah and a hotbed of political intrigues and bloody revolutions since then. Amir Habibullah Khan fell prey to an assassin's bullet and King Amanullah Khan was seated on the throne of Kabul. After a short lull the religious madness again caught hold of the Afghan regime and they once more murdered some innocent Ahmadies in cold blood in 1929. Divine retribution caught up with Amanullah Khan quickly. He was humbled and deprived of his kingship by *Bacha Saqah*, an ordinary Afghan bandit. In this way, the fateful words of the Messenger of God regarding the miserable royal family of Kabul were fulfilled. He had foretold that the martyrdom of Sahibzada Abdul Latif was predestined, but it was only the punishment of the transgressor which was now awaited.

In all no less than 8 Ahmadies were stoned to death or murdered during a short period of 23 years. All of these martyrs set rare examples of steadfastness and fortitude. None of them ever recanted his faith and proved to the hilt that “The righteous ones are those who remain steadfast during the time of trials and tribulation.” (A verse in Persian by the Promised Messiah).

The tide of religious zealotry has now started flowing into other channels also. This time it is Pakistan—the theocratic dinosaur among the Muslim nations of the world. Soon after the partition of the Indian Sub-Continent, the Mullahs started a hate campaign against the Ahmadiyya minority. It was during the last stages of the Second Khilafat and the beginning of the third, that a large number of Ahmadies were assassinated—sometimes by lone fanatics and mostly by unruly mobs in big towns. The genocide of Ahmadies was planned on official levels. It would have resulted in great bloodbaths but for the Hand of God which intervened every

time. In Gujranwala alone, more than 13 Ahmadies were killed in blood-curdling circumstances. Most of them were thrown from housetops into the streets below where their dead bodies were trampled underfoot and left to rot for several days until the stench became unbearable to the locals. Ahmadi houses and shops were looted and burnt indiscriminately. It was not only in towns and villages where mob feelings ran high against the Ahmadies. There were some stray cases of assault and killings in big cities like Lahore, Jhelum and Quetta, etc. also. A detailed account of events has been avoided to limit this part of the narrative to the bare minimum.

We are now in the era of the fourth Ahmadiyya Khilafat. Previously our enemies had balked at preemptive strikes against Ahmadiyyat. The bureaucracy in Pakistan always made sure that there were no tracks at their end as far as the anti-Ahmadiyya campaigns led by the Mullah were concerned. During the present regime, even this thin mask was discarded and the administration of the country came out openly in support of the fanatics. The tone of our rulers has become cool and deliberate. In fact, it is almost icy whenever confronted with the killing of defenseless Ahmadies in different parts of Pakistan. The calling of the Azan, reciting of the Kalimah and uttering the Islamic mode of greeting has also been banned for the Ahmadies. A large number of this minority are in jails without regular trials and daily suffer tortures of the worst types. Very brief details of these atrocities are listed below:

1. Quraishi Abdur Rahman, an elderly Ahmadi of Sukkhur was murdered brutally enroute to his home after Isha Prayers. Two sons of this martyr are now languishing in jail under false allegation of throwing a bomb in a mosque.
2. An Ahmadi doctor was killed in cold blood in Hyderabad (Sind). Abdul Ghafoor, a prominent Ahmadi also of Hyderabad was cut down mercilessly without the police taking any notice of this inhuman crime.
3. An Ahmadi youth who had come to Sukkhar for the Friday prayer in his car was waylaid in broad daylight and stabbed to death. The passers-by relished this sight so much that nobody raised a cry against the assailants.
4. Master Abdur Rahim, another Sindi Ahmadi was attacked with clubs during the night in his house and was fatally wounded.

5. Sheikh Zuhur Ahmad of Sohawa (Dist. Jhelum) was put to death outside his house on the night of 25th February, 1987. He was a new convert and was imbued with a preaching zeal.
6. Rukhsana, wife of Tariq Ahmad of Mardan, was shot dead in most tragic circumstances. Her husband's brother—non-Ahmadi—had warned her not to go to the Ahmadiyya mosque for Eid prayer. This young woman, undaunted by this threat, went to the mosque for Eid. She was shot down while returning to her house, in the presence of a large number of people of the locality. The murderer is still at large and most probably will not pay for this dastardly crime. The Ahmadiyya mosque was also razed to the ground by the goondas with the police as silent spectators.
7. In Okara (Punjab) some Mullahs incited the people to kill Ahmadies on sight on Eid Day. Sheikh Nasir Ahmad, a young Ahmadi worker was attacked by a fanatic and fatally wounded. Some non-Ahmadies expressed regrets over this unwarranted killing.
8. Dr. Abdul Qadir, civil surgeon, (Faisalabad) was hacked to death by an assassin simply because he was a devout Ahmadi. The murderer came to his house in the guise of a patient, caught him unaware and killed him.
9. Dr. Muzaffar Ahmad of Detroit (USA) was shot down by one of a gang of killers in his own home. Afterwards, the assassins went to the Ahmadiyya mosque and set it on fire. The divine Hand intervened at this stage and the intruders died of suffocation. The doors of the prayer hall had somehow become locked automatically and the killers, in spite of frantic efforts, could not get out. The exposure to dense smoke and intense heat inside the burning prayer hall proved to be their nemesis.
10. Quraishi Muhammad Aslam, the Ahmadiyya missionary at Trinidad (W. Indies), was returning home one evening with his youngest son. His car was ambushed by unknown persons who shot him dead on the spot. No one was arrested.

Like much else in this modern age, the stress on fundamentalism in matters of theology produces only chaos and bloodshed. The flowing of innocent Ahmadiyya blood has ultimately put the seal of truth and righteousness on the ethics of this Divine Movement. The

Ahmadi martyrs—so far known—have carved a shining history of their own among the nations of the world. As the odds grow larger against us, every step we take is a step forward in the dark. We have so far survived many political scandals that would have ruined a lesser people. May God turn the hearts of our enemies, and if He does not do that, may He turn their ankles “so they would be known the world over by their limping.” Thus they would no longer be able to deceive other people that Ahmadies in Pakistan live in peace and harmony as a privileged minority. Nothing is further from the truth. The blood of our martyrs gives the lie to such spurious claims, and the ruler of Pakistan, now in the twilight of his power, fully realizes this.

The Promised Messiah, peace be on him, has clearly defined the meaning and status of martyrdom in a way never done before. He says:

“In common language, a *shaheed* (martyr) is classified as someone who is killed in battle, is drowned in a river or falls victim to some epidemic. But I consider it improper to confine this word in this context only. For it would not be compatible with the dignity of a believer. The martyr is really a person upon whom the power of steadfastness and contentment is bestowed by God Himself. He is unmoved in the face of sudden calamities or disaster. He stands firm like a rock when beset with adversity and extreme hardships. Even when he has to give his life in the cause of Allah, he shows extraordinary courage and never flinches for a moment to offer the ultimate sacrifice. He even wishes to lay down his life often in this noble cause. An indescribable sense of happiness and delight envelopes his soul at all times. The sword which cuts into his limbs or the blows which smash his body into bits are nothing less than utmost pleasure and a new life for him. This is really what a martyr is.”

Again he says:

“The word *shaheed* (martyr) is also a symbolic substitute for ‘She’hd’ which means honey. The people who suffer terrible hardships and hostility (from their kith and kin) in the cause of God, really feel as if they are being treated with something sweet to the taste like honey. The honey restores

people to health and likewise the Shaheeds (martyrs) act like antidotes for people suffering from various spiritual ailments.”

The Ahmadiyya martyrs have marked the highest point in ‘shahadat’ and have set a distinctive pattern in the field. They have thus manifested the truthfulness of their faith and beliefs to a level which possesses a classical pedigree of its own. This rare type of steadfastness is undoubtedly greater than miracles. One could even say that the flow of innocent blood excites human admiration more than an event of exceptional spiritual eminence. For it lights the path of righteousness for those who groped in the darkness of sin. Human life is inescapably social and communal; and when it is terminated unjustly, it evokes a moral reaction in favor of the innocents. This is how Ahmadiyyat has spread to the corners of the earth.

The Promised Messiah, peace be on him, has said:

“There were some among the companions who had fulfilled their vows and offered their lives in the cause of Allah. They had thus achieved their object. But there were others who still waited for the opportunity to die in the cause of God.”

That the companions were not enamoured of worldly goods, wealth and property was a clear manifestation of the highest degree of the spiritual status of the Holy Prophet, peace and blessings of Allah be on him. There could be no denying that this same principle easily applies to the Ahmadiyya martyrs also, who sacrificed their precious lives to establish the truth and righteousness of the Promised Messiah, peace be on him.

“A pure heart does not need many miracles for reformation. A single heavenly sign is enough for those who fear God.” (*Durre-Sameen*).

Would that we and our children forever sustain the spirit of steadfastness and sacrifice of our martyrs and shed at the altar of Islam and Ahmadiyyat all that we hold dear in this life. We are convinced that the precious blood of our martyrs will never be sapped but would produce plentiful harvests in the present wastelands. We will never be idle or restful unless we have won the hearts of tormentors and persecutors. This is the type of revenge

and retribution that has always been the motto of the true believers. This is a Divine decree, eternal and unchangeable, that truth and righteousness always prevail in the end. Sooner or later—perhaps much sooner—the world would witness the great revolution—the supremacy of Islam and Ahmadiyyat; and it would be then that the following prophetic words of God's Messiah would be fulfilled:

“Look! The time is coming, in fact, it is at hand when this Jamaat will be accepted throughout the world. It will spread to the four corners of the earth and will be recognized as the sole representative of Islam and its tenets. This is not a mere boast. This is the word of Almighty God Who accomplishes the impossible.” (*Tuhfa-Golarvia*).

Again he says:

“The mountains can begin to move and the rivers can run dry. There could be other vital atmospheric changes; but the words of God cannot exchange until they are fulfilled.”

(*Arbaeen*)



“It has always been the case that on the advent of a Prophet or a Messenger, his opponents... begin to devise projects to harm the new faith. Very often they feel in their hearts that by persecuting the righteous one of God they have become subject to God's wrath and their wrongful conduct also betrays that their hearts feel guilty, yet the fierce fire of jealousy drives them into the pits of enmity. These were the causes which not only prevented the leaders of the polytheists and the Jews and the Christians from accepting the truth, but incited them to bitter enmity and they began to consider means of wiping out Islam from the face of the earth... The Holy Messenger of God, upon whom be the endless peace of heaven and earth, was repeatedly made the target of stones that drew his blood; yet that mountain of truth and steadfastness bore all these torments with a cheerful and loving heart. This attitude of humility and steadfastness encouraged the enemies to intensify their persecution and they made this holy community their quarry.” (*The Essence of Islam*, Vol. 2, pp.250-51)

MUHAMMAD—THE NEW HOPE

(Bashiruddin Usama, D.D.S.)

Let us travel back, in time, a thousand years and more to the year 570 A.D. in Mecca, Arabia: a city, then, of poly-theistic beliefs—many Gods; a city of excessive drinking, gambling and wild parties; where women had no status, no rights, where girl babies were put to death. Slavery was widespread. Kindness and consideration to one another were unknown. These were the surroundings into which a noble child—Muhammad—was born.

Muhammad's father, Abdullah, had died before his birth. He and his mother, Amina, were cared for by the grandfather Abdul-Muttalib. When Muhammad was six, his mother died. Not long thereafter, when Muhammad was eight, tragedy struck again when his grandfather passed away, leaving Muhammad in the care of his uncle, Abu Talib.

From his early childhood up to young manhood, Muhammad was given to reflection and meditation. When Muhammad was twenty-five years old, his reputation for integrity and self-giving had spread over the whole town of Mecca. His reputation reached the ears of a wealthy forty year old widow named Khadija who approached Muhammad's uncle, Abu Talib, to let his nephew lead a trading caravan of hers to Syria. Muhammad agreed.

The trading expedition was most successful and exceedingly profitable. The widow, Khadija, was convinced that the success of the caravan was due not only to favorable market conditions in Syria but also to the integrity and efficiency of Muhammad. Khadija became even more favorably impressed by Muhammad's honesty and admirable character. She, as a result, sent a woman friend who, on behalf of Khadija, requested Muhammad's hand in marriage. Muhammad replied that he was not rich enough to do so and she, Khadija, was too highly placed for him. The woman, sent, undertook to deal with all differences whereupon Muhammad agreed to the marriage. The planned marriage was approved by Muhammad's uncle.

After marriage, Khadija turned over her property and slaves to

Muhammad who in turn distributed most of the property to the poor and set the slaves free. Among the freed slaves was young Zaid who was most alert and intelligent and who preferred to stay with Muhammad rather than go free.

While Muhammad was in his thirties, the love and worship of God possessed him more and more. He took retreat to a spot nearly three miles from Mecca for his meditation. This was on top of a hill, a sort of a cave, called Hira, shaped out of stone. Muhammad would worship God there day and night.

When he was forty years old, Muhammad saw a vision—someone was commanding him to recite. Muhammad replied that he knew not what or how to recite. This figure insisted and Muhammad, at last, conceded and recited:

“Recite thou in the name of they Lord Who created, created man from a clot of blood. Recite! And thy Lord is the Most Beneficent, Who taught man, by the pen, taught man what he knew not.” (96:2-6)

These verses, the first ever revealed to Prophet Muhammad (who was never taught to read or write) became part of the Holy Quran—the word of God—as did other verses which were revealed later. The prophet was commanded to proclaim the message of Almighty God and was promised help and protection by God in the proclamation of this message. Upon returning home, his words to his wife Khadija expressed his humbleness: “Weak man that I am, how can I carry the responsibility which God proposes to put on my shoulders?”

When the news of Muhammad’s experience reached Zaid, his freed slave, and Ali his cousin—both readily declared their faith in Muhammad. When Abu Bakr, Muhammad’s childhood friend heard the news, he requested Muhammad to say only, yes that he had a message from God; and he too declared his faith in Muhammad. As more people accepted the faith of the Prophet Muhammad—that is, Islam, meaning “submission to the will of God”—persecutions from the Meccans increased.

The Muslims—followers of Islam—were cruelly tortured. Women were butchered and men were slaughtered; slaves were dragged over burning sands and stones. The Prophet’s house was stoned from the surrounding homes. Garbage and the remains of

slaughtered animals were thrown into his kitchen. On many occasions dust was thrown on him while he was praying, so that he had to retire to a safe place for his public prayer.

When persecution became extreme, the Prophet advised some of his followers to seek refuge in Abyssinia where they could worship in peace. During this time Umar, a most fierce foe of the Holy Prophet, became a Muslim. His conversion was most significant in the early times of Islam.

As persecution mounted and no one would listen to the Prophet's message, he felt stagnated. As a result, he felt he should go elsewhere to teach his message. He chose Taif, a small town about sixty miles southwest of Mecca. The Meccans, however, had spread bad rumors here too. Consequently, the Prophet and Zaid were stoned and driven out of the town, which resulted in their return to Mecca.

One day the Prophet was in the valley of Mina when he saw a group of people belonging to the tribe of Khazraj who were from the town of Medina, which was rather far from Mecca. He told them the idea that one God would triumph and piety and purity would rule once more. They accepted his message and promised on their return to Medina to talk with others and report the following year whether Medina would be willing to receive Muslim refugees from Mecca. The next year they returned and more of them accepted Islam. Following this, Muslims in Medina requested the Prophet to send a teacher to answer the many inquiries concerning Islam. The Prophet sent Mus'ab, the first Muslim Missionary. At about this same time, the Prophet had a grand promise from God, that other prophets would congregate behind the Prophet of Islam, meaning that men following different prophets would join Islam and Islam would thus become a universal religion!

Mecca became full of opposition, so the Prophet decided to migrate to Medina. This event is known as the Hijra. Soon all the Meccan Muslims had migrated to Medina except for the Prophet, a few slave converts, Abu Bakr, and Ali. Soon these few departed.

As the Prophet approached Medina, people impatiently awaited his arrival. They had come out from Medina to herald his coming. They became overjoyed at this—the Prophet in their midst—and sang songs in his honor.

Upon hearing the penetrating and inspiringly self-provoking message of Islam, more and more people accepted it. Soon Medina became a Muslim town—the establishment of the worship of One God.

Even during this time, the Meccans were planning ways to end the spread of Islam. Finally, under the pretense of protecting a caravan, they raised a well-trained army of one thousand and decided to attack Medina. The Prophet learned of this plot and could muster only 313 unskilled, inexperienced, and ill-equipped Muslims to their defense. This was the number—three hundred and thirteen Muslims against one thousand Meccans—that constituted the Battle of Badr. By ALLAH'S decree—"ALLAH" in Arabic means the unseen object of worship, or God—the Muslims were victorious, for rain had made the ground on which the Meccans encamped and fought, muddy and slippery. As a result, the Muslims, endowed with determination and conviction of purpose, routed and defeated the Meccan force.

The Meccan army in its flight, however, promised they would attack Medina and the Muslims in order to avenge their defeat. This led to the Battle of Uhud where the Meccans now numbered three thousand strong to only seven hundred Muslims. Defeat for the Muslims was almost certain. And so it happened, the Muslims were, seemingly, defeated and the Prophet left for dead. Actually, Muhammad had only fallen unconscious from a terrific blow to his head. He regained consciousness and was attended by a few of his followers. The battle continued until the Meccans were again defeated.

The Prophet returned to Medina and to his mission—to teach and guide his followers to the true message of Almighty God. The Holy Quran was revealed to the Prophet Muhammad piecemeal over a period of 23 years, beginning at the age of 40 up to the time of his death at the age of 63. As God instructed Muhammad to recite His Word, some Muslims would commit it to memory and some Muslim scribes would write down this message from God.

During the fifth year after the Prophet's migration from Mecca, his message of Islam had spread far and wide. The Meccans and some surrounding tribes who were hostile to Islam had planned a large offensive against the Prophet of Islam. A large army of twenty-four thousand strong marched on Medina for the destruc-

tion of Islam. Prophet Muhammad, in defense, had a huge ditch dug on the most vulnerable side of the town. The other sides had natural physical protection or were easily manned. The Prophet then set up his defense with only twelve hundred men against twenty-four thousand. This encounter is known as the Battle of the Ditch.

The enemy attacked the ditch fiercely and uninterruptedly. Inexhaustingly, the Muslims repelled the enemy attack. Twenty-four hours of fighting ensued. The conflict continued. Then one night the enemy, being somewhat bewildered and despaired by the course of events, went to sleep in their tents in a depressed mood. A miracle happened, help came from ALLAH to the Muslims.

A keen wind began to blow. Tent walls were swept away. Cooking pots toppled over fires. Some fires were blown out. The pagans believed in keeping alive a fire throughout the night. A blazing camp-fire was a good omen. When a fire in front of a tent became extinguished, the occupants, thinking it a bad omen, would withdraw from the battle for the day. The pagan leaders were already stricken with doubts. When some campers packed and withdrew, others thought that the Muslims had made a night attack. The thought became contagious. They all started packing and withdrawing from the battlefield. Two-thirds of the night had passed. The battlefield had become cleared. An army of between twenty and twenty-five thousand soldiers and followers disappeared, leaving a complete wilderness behind. Just at that time the Prophet had a revelation that the enemy had fled as the result of an act of God. A severe trial lasting about twenty days had ended. The Arab confederates returned from the Battle of the Ditch defeated and depressed but far from realizing that their power to harass the Muslims was over.

One day following this period, the Prophet saw a vision which he interpreted as meaning that he should now enter the precincts of the Ka'ba in peace. So in February, 628 A.D., the Prophet set out for Mecca with fifteen hundred Muslims. The Meccans soon had reports of this movement. Tradition had established the circuit of the Ka'ba as a universal right; therefore it could not very well be denied to Muslims.

When the Prophet reached near Mecca, he was informed that an anti-Muslim force was ready to fight. As a result the Muslim

caravan, wanting peace on their arrival, took an alternate route through the desert and stopped by Hudaibiya, a place very near Mecca. The Meccan army was not in Mecca at this time because it had gone out some distance to meet the Muslims on the main road. If the Prophet desired, he could now have taken Mecca with little opposition, but he was determined to attempt only the circuit of the Ka'ba, and only if the Meccans permitted.

Soon the Meccan commander, who was on the road to Medina, heard of the Prophet's actual whereabouts. He then posted some of his men near Mecca and sent a chief to parley with the Prophet. From these parleys, the Treaty of Hudaibiya was reached. This Treaty allowed the Muslims to perform the circuit for three days, the following year.

In February, 629 A.D., the Prophet collected two thousand followers, and left Medina toward Mecca. When he reached Marr Al-Zahran, a halting place near Mecca, he ordered his followers to shed their armor in conformity with the terms of the Treaty of Hudaibiya. The Prophet and his followers entered the Sacred Enclosure with the thought of how gracious God had been to them for letting them come back and make the circuit of Ka'ba in peace. On the fourth day of the Prophet's stay in Mecca, the Meccans demanded that the Muslims withdraw. The Prophet complied and returned to Medina.

It should be stated that in the terms of the agreement of Hudaibiya between the Muslims and non-Muslims, the Arab tribes were allowed to join either the non-Muslims or the Prophet if they wished. It was also agreed that for ten years the parties would not go to war against each other unless one party should violate the pact by attacking the other. This, however, is exactly what happened. One of the tribes in alliance with the Meccans, and the Meccans themselves, attacked a tribe that was in alliance with the Prophet. This act of aggression constituted war. As a result, the Prophet sent word to all the tribes in his alliance. Assured that they were ready and on the march, he asked the Muslims of Medina to arm themselves and set out on its march.

When the Muslim army reached the wilderness of Faran—on its march to Mecca—its number had swelled to ten thousand strong. When one day's journey out of Mecca, the Prophet camped and ordered a fire in front of every camp. The effect of these roaring

fires in the silence and darkness of the night was awful to some Meccan scout observers. One asked, "Has an army dropped from the heavens? I know of no Arab army so large." Here was the Prophet who the Meccans had banished from Mecca, with but one friend in his company. Hardly seven years had passed since then, and now, he was knocking at the gates of Mecca with ten thousand devotees.

In this eighth year of Hijra, the tables had been completely turned! The fugitive Prophet who, seven years before, had escaped from Mecca for fear of life, had now returned to Mecca and Mecca was unable to resist him.

Early the next morning the Prophet and his followers arose, made early morning prayer, and set out for Mecca. Word was sent ahead to Mecca that the Prophet would enter Mecca in peace unless they, the Meccans, started fighting. As a result, Prophet Muhammad entered Mecca triumphantly, with little disturbance. He went straight to the Ka'ba and performed the circuit of the Holy Precincts seven times, mounted on his camel. He then removed, one by one, the three hundred and sixty idols that had been placed in the Ka'aba by polytheistic believers. The Ka'aba now, had been restored to the function for which it had been consecrated many thousands of years before by the Patriarch Abraham—the Ka'ba was again devoted to the worship of Allah.

One of the most striking points in the Prophet's return to Mecca was his treatment of the Meccans—the people who for so many years relentlessly persecuted him and his followers. For them he declared only this:

"By God you will have no punishment today nor reproof."

So forgiving was this great and noble man, Prophet Muhammad. After a time the Prophet returned to Medina to live in order not to offend the many devoted and self-giving Medinite Muslims. He continued to teach and practice Islam for all.

The Prophet was now growing old. On his last pilgrimage to Mecca, Prophet Muhammad stood before a large gathering of Muslims and delivered what is known now as his famed, historic Islamic farewell address. In the course of this address he said:

"O men, you have some rights against yours wives, but

your wives have some rights against you. Your right against them is that they should live chaste lives and not adopt ways which may bring disgrace to the husband in the sight of his people. If your wives do not live up to this, then you have the right to punish them. You can punish them after due inquiry has been made by a competent authority, and your right to punish has been established. Even so, punishment in such a case must not be very severe. But if your wives do no such thing, and their behavior is not such as would bring disgrace to their husbands, then your duty is to provide for them food and garments and shelter according to your own standard of living. Remember you must always treat your wives well. God has charged you with the duty of looking after them. Woman is weak and cannot protect her own rights. When you married God appointed you the trustees of those rights. You brought your wives to your homes under the Law of God. You must not, therefore, insult the trust which God has placed in your hands.

“O men, you still have in your possession some prisoners of war. I advise you, therefore, to feed and clothe them in the same way and style as you feed and clothe yourselves. If they do anything wrong which you are unable to forgive, then pass them on to someone else. They are part of God’s creation. To give them pain or trouble can never be right.

“O men, what I say to you, you must hear and remember. All Muslims are as brothers to one another. All of you are **equal**. **All men, whatever nation or tribe they may belong to, and whatever station in life they may hold, are equal.**

“Even as the fingers of two hands are equal, so are **human beings equal to one another**. No one has any right and superiority to claim over another. You are as brothers.”

Concluding, he said:

“What I have said to you, you should communicate to the ends of the earth. Maybe those who have not heard me may benefit by it more than those who have heard.” (*Siha Sitta, Tabari, Hisham and Khamis*)

The Prophet's address is an epitome of the entire teaching and spirit of Islam. It shows how deep the Prophet's concern was for the welfare of man and the peace of the world.

As time passed, the Prophet had hints of his approaching death, for he was growing old and had given most of his life to the spreading of God's message. The Holy Prophet fell ill. However, for some days he continued to visit the Mosque, his place of worship, and lead in prayers. Then he became too weak to do so.

Death drew nearer and nearer. Death pangs were visible. He, nevertheless, made known to his followers as he had done all through the past, that he was only a human being and a servant of God; therefore, he asked them to take care and not to turn his grave into an object of worship. Let his grave remain only a grave. His eyelids drooped. Then his eyes closed. The Holy Prophet Muhammad had joined his Creator.

As time passed, Islam spread by word and deed, traversing land and sea: eastward to Indonesia and parts beyond, northward to Russia, and southward, on eastward across Africa, and upward into Spain. In Africa, Islam resulted in a great Arabic-Berber civilization in western Sudan. Muslim Spain and a number of great Afro-Muslim kingdoms flourished, giving rise to an immeasurable advancement in exquisite art, penetrating literature, and profoundly advanced science.

The Holy Prophet Muhammad has not died spiritually to his 800,000,000 followers but is living on—to spread ALLAH'S word: ISLAM.

REFERENCE

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WHY I BELIEVE IN ISLAM

(Bashir Ahmad Orchard)

(Mr. Bashir Ahmad Orchard is from Scotland. He was in the British army during the second world war where he had a chance to meet some Ahmadi Muslims who happened to be under his command in the army. He became curious about Islam and visited Qadian just after the second world war. He had the good fortune to recognize the truth of Islam and now he is a devoted Muslim and an active member of the Ahmadiyya Movement in Islam.)

Hearts cannot be won by the sword; nor can religion be imposed by coercion. During the period 610-632 A.D. Muhammad, peace and blessings of Allah be on him,—the Messenger of God, succeeded with divine succour to convert a nation of idol worshippers and debauchers into a nation of unitarians and saints. It is written in Scripture (Deuteronomy 18:19. Jeremiah 14:15.) that the wrath of God descends upon a false prophet and he is destroyed. The mission of Muhammad, peace and blessings of Allah be on him, was a glorious success wherein he transformed a Godless and corrupt people steeped in every kind of iniquity into pious devotees of God Almighty thereby establishing without doubt the truth of his prophethood.

I believe in Islam because it has transformed my life more or less in the same manner that it transformed the lives of the Arabs in the days of Muhammad, may peace and the blessings of Allah be upon him.

I believe in Islam because it does not refer only to miracles and heavenly signs of the past, but demonstrates them even in the present age thereby revealing the ever presence of God.

I believe in Islam because it proclaims the absolute Unity of God who has no partner or earthly form of any kind:

“Say He is Allah, the One! Allah the Independent and Besought of all. He begets not, nor is He begotten; and there is none like unto Him.” (The Holy Quran 112:2-5.)

I believe in Islam because it is the only revealed religion intended for all mankind. Muhammad, peace and blessings of Allah be on him, was commanded to proclaim:

"I have been sent for all mankind." (Quran 7:159)

Previous prophets were sent only to particular tribes and nations with guidance suitable for the times and people to whom they were sent. Jesus (peace be on him) declared: "I am not sent but unto the lost sheep of the house of Israel" (Matthew 15:24) for which reason he specifically instructed his disciples, "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel." (Matthew 10:5-6).

I believe in Islam because it seeks to unite people of all nations into one bond of brotherhood irrespective of color and race. The real mark of distinction between one person and another is his or her degree of righteousness:

"Verily the most honourable person in the sight of Allah is he who is the most virtuous." (Quran 49:14)

I believe in Islam because I find that the Quran provides clear evidence in support of its claim to be the Word of God. The transcendent eloquence of its Arabic text is matchless. No one has ever been able and never will be able to produce the like of it. Its style, diction and syntax is supreme. The challenge of the Quran remains open forever:

"And if they do not accept your challenge then know that it has been revealed," (Quran 11:15).

Keeping also in mind that Muhammad, peace and blessings of Allah be on him, was illiterate, the text of the Quran is indeed a mighty sign of its divine origin and is not the work of any mortal.

I believe in Islam because it exhorts an attitude of tolerance towards people of other religions despite differences of belief. The Quran commands:

"Let there be no compulsion in religion." (2:256)

Again:

"The truth is from your Lord; let him who will, believe, and let him who will disbelieve." (Quran 18:29).

I believe in Islam because I observe heavenly light emanating from the countenances of true devotees of the faith which is as visible as the light of the sun reflected in the moon. This one sign alone is sufficient to convince me of the truth of Islam.

I believe in Islam because I know that a tree is known by its fruits. I have tasted the sweet fruit of Islam and know, therefore, that it is a tree planted by God.

I believe in Islam because I find that its teachings provide the only beneficial remedy to heal the spiritual ailments which prevail throughout the world. I proclaim this good news to you, dear reader, so that you may study and experience the efficacy of Islam and so bear witness to the truth of my testimony.



"He has prescribed for you the religion which He enjoined on Noah, and which We have revealed to thee, and which We enjoined on Abraham and Moses and Jesus, saying, 'Remain steadfast in obedience, and be not divided therein. Hard upon the idolaters is that to which thou callest them. Allah chooses for Himself whom he pleases, and guides to Himself him who turns to Him.'"

(The Holy Quran, 42:14)

"And they say, 'Be ye Jews or Christians that you may be rightly guided.' Say: 'Nay, follow ye the religion of Abraham who was ever inclined to God; he was not of those who set up gods with God.' (2:136)

"Say ye: 'We believe in Allah and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac, and Jacob and his children, and what was given to Moses and Jesus, and what was given to all other Prophets from their Lord. We make no difference between any of them; and to Him we submit ourselves.' (2:137)



THE AHMADIYYA MOVEMENT

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad, the expected world Reformer and the Promised Messiah. The Movement is an embodiment of true and real Islam. It seeks to unite mankind with its Creator and to establish peace throughout the world. The present Head of the Movement is Hazrat Mirza Tahir Ahmad. The Ahmadiyya Movement has its Headquarters at Rabwah, Pakistan, and is actively engaged in missionary work at the following centers:

AHMADIYYA MUSLIM MISSIONS

AFRICA

BENIN: P.O. Box 69, Portonova.
GAMBIA: P.O. Box 383 Banjul, Tel. 27608
GHANA: P.O. Box 2327, Accra (OSU New Estates) Tel: 76845
IVORY COAST: Ahmadiyya Muslim Mission, 03 BP 416, Adjame-Abidjan 03.
KENYA: P.O. Box 40554, Nairobi (Fort Hall Road) Tel: 264226. Telex: c/o 22278.
LIBERIA: P.O. Box 618, Monrovia (9 Lynch Street)
MAURITIUS: P.O. Box 6 (Rose Hill)
NIGERIA: P.O. Box 418 Lagos (45 Idumagbo Avenue) Tel: 633 757
SIERRA LEONE: P.O. Box 353, Freetown, Tel: 40699/22617
SOUTH AFRICA: Ahmadiyya Muslim Mission, P.O. Box 212, Gatesville 7764, Cape Town (Darut-Tabligh-il Islami)
TANZANIA: P.O. Box 376, Dares Salaam (Libya Street) Tel: 21744
UGANDA: P.O. Box 98, Kampala
ZAMBIA: P.O. Box 32345, Lusaka
ZAIRE: P.O. Box 13-856, Kinshasa 1

AMERICAS

CANADA: Ahmadiyya Muslim Mission, 10610 Jane St., Maple, Ontario L0J 1E0 416-832-2669 FAX
GUYANA: Ahmadiyya Muslim Mission, 198 Oronoque and Almond Streets, P.O. Box 736, Georgetown. Tel: 02-67634
SURINAM: Ahmadiyya Muslim Mission, Ephraimszegeweg, 26 P.O. Box 2106, Paramaribo
TRINIDAD & TOBAGO: Ibrahim Bin Yaqub, 126 Eastern Main Road, Tuna Puna 809-665-2708
U.S.A.: 2141 Leroy Place NW, Washington, D.C. 20008 Tel: (202) 232-3737 Cable: ISLAM, Fax: 232-8181

AUSTRALIA

AUSTRALIA: Ahmadiyya Muslim Mission, P. O. Box 89 (20 Hollinsworth Road) Riverstone 2765 NSW Sydney

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BANGLADESH: 4 Baxi Bazar Road, Dacca-1.
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INDONESIA: Jalan Balikpapan 1, No. 10, Djakarta Pusat 1/13. Tel: 36 5342
JAPAN: Ahmadiyya Center, 643-1 Yamanoda, Issha, Idaka-cho, Meito-Ku, Nagoya 465, Tel. 703-1868
PAKISTAN: (Headquarters) Rabwah, Distt. Jhang.
PHILIPPINES: Haji M. Ebbah, Simunal, Bongao, Sulu
SINGAPORE: 111 Onan Rd., Singapore 15
SRI LANKA: Colombo M.E.M. Hasan, 24 San Sebastin Street, Ratnum Road, Colombo 12

EUROPE

BELGIUM: Maulvi S. M. Khan, Brus. Str 3, 1744 Stulriks-Kapelle 02-466-6856
DENMARK: Eriksminde Alle 2, Hvidovre-Copenhagen. Tel: 753502
GERMANY: Die Moschee, Babenhauser, Landstrasse, 25, Frankfurt. Tel: 681485
HOLLAND: De Moschee, Oostduirfaan, 79, Den Haag. Tel: (010-3170) 245902 Telex: 33574 Inter NLA 30C FAX 70-242-881
NORWAY: Ahmadiyya Muslim Mission, Frognerveine 53, Oslo-2. Tel. 447188
SPAIN: Mission Ahmadiyya del Islam, Mezquita Basharat, Pedro Abad, near Cordoba, Tel. 160750 Ext. 142
SWEDEN: Nasir Moske Islams Ahmadiyya Forsamling, Tolvskillingsgatan 1. S-41482 Goteborg, Sverige. Tel: 414044
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WHAT IS ISLAM?

Islam means *peace, surrender*. The significance of the name Islam is the attainment of a life of perfect peace and eternal happiness through complete surrender to the Will of God.

Absolute and uncompromising belief in One God is the central doctrine of Islam. *There is none worthy of worship but the One and Only God (Allah) Who possesses all excellences and Muhammad is His Messenger*. This is the most important doctrine of Islam.

Islam helps us to establish a permanent relationship with God to realize Him during our earthly life as our Helper and Guide in all our affairs.

Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Buddha, Confucius and Zoroaster. Islam represents the completion of the mission of *all the prophets of God came with one and the same mission*. Thus Islam establishes peace and unity between all religions.

The Holy Quran—the Muslim Scripture—was revealed to the Master Prophet Muhammad 1400 years ago and has been preserved intact without the slightest change. A large number of Muslims know the whole Book by heart. It is an inexhaustible treasure of spiritual truths capable of satisfying the needs of all people in all countries and all stations of life.

The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, color or country is the unique and unrivalled distinction of Islam. Islam has fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

According to Islam, life after death is a continuation of life on earth. Heaven and Hell begin right in this life. Heaven is eternal and everlasting, while hell is temporary. Hell is a hospital for the treatment of the human soul. As a soul is cured, it goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities which have been implanted in human beings.

A few of the distinctive features of Islam are:

1. Liberation of women by establishing the equality of both sexes, safeguarding their rights and liberties and raising their status.
1. Absolute veto on all intoxicants.
3. Equitable solution of all economic problems.
4. Furnishing mankind with the noblest practical ethics.
5. Promotion of science and education.

Some of the obligatory duties laid down by Islam are:

1. Five daily Prayers.
2. Fasting in the month of Ramadhan.
3. Paying *Zakat* for the relief of poverty.
4. Pilgrimage to Mecca, once in one's lifetime, if circumstances allow.